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THE UNIVERSITY OF INDIANAPOLIS AND ITS LEGACY OF SERVICE: A GLIMPSE OF THE FIRST HUNDRED YEARS by Frederick D. Hill

Indiana Central University, renamed University of Indianapolis in 1986, was the third college to be founded in Indiana by the Church of the United Brethren in Christ. Hartsville College, the first, had failed after the denomination split in 1889. North Manchester College, the second, was sold to the Church of the Brethren in 1895.

Although Otterbein University in central Ohio and Westfield College in east central Illinois were eager to enroll the church's Indiana youth, they were judged by many to be unacceptably inconvenient because of their respective locations. At the same time, numerous parents and church leaders feared that if their young people enrolled in nearby colleges of other denominations they would abandon their United Brethren connections. They also feared that enrollment at state schools would undermine the Christian faith of the youth. Therefore, despite considerable internal opposition and indifference to higher education, by the turn of the century most of the church's leaders had come to believe in the necessity of a United Brethren college in Indiana.

For financial reasons, however, the prospects remained bleak until 1902 when William L. Elder, an Indianapolis realtor and land developer, came to the rescue. Four miles south of downtown Indianapolis, near the intersection of the Pennsylvania Railroad and the Indianapolis, Columbus & Southern Traction Line, Elder was planning to develop a subdivision named Marion Heights. When he became aware of the effort to found a college, he offered to change the name of his proposed subdivision to University Heights; to name all the streets of the subdivision for United Brethren

bishops, past or present; to donate eight acres of land for the college campus; and to erect \$40,000 worth of campus buildings. In return he asked the college's trustees to sell the remaining 446 building lots for him.

The White River and St. Joseph conferences accepted Elder's offer in September 1902; the Indiana Conference joined the venture a year later. Indiana Central University was created by the Board of Trustees on October 6, 1902, and was chartered by the State of Indiana the next day. The first building

lot was sold on November 4, 1902, and a single \$40,000 building was erected in 1904. In the fall of 1905 the University opened its doors to seventy-four students.

Although the United Brethren Church in Indiana finally had a centrally located and easily accessible college of its own, many tasks had been left for the trustees to do. For example, the gift had not included funds for the cleanup of construction debris, for interior decorating, or for the purchase of furnishings for the new building. By the time school opened in 1905, Indiana Central was \$2,000 in debt. With the addition of fifty acres to the campus in 1922 and the construction of four dormitories and a gymnasium between 1921 and

1926, the debt rose to \$300,000. Students came, however, and the college enrolled 517 students in 1935—a record that stood for two decades.

Repeatedly threatened with lawsuits and foreclosures by creditors large and small, the first three presidents of Indiana Central became masters of debt management. They purchased frugally; spent endowment monies; ignored or made false promises to creditors holding open accounts, including faculty



DR. JOHN T. ROBERTS
PRESIDENT 1905-1908

members whose salaries were rarely paid in full; deferred routine maintenance of the physical plant; and refinanced secured indebtedness as necessary.

In 1927, Railroadmen's Building and Loan Association loaned Indiana Central \$190,000, allowing the University to consolidate all of its debts. After this loan was paid down to \$180,000, it rose to \$240,000 through the accumulation of unpaid interest at the rate of \$14,000 per year. In 1934 Railroadmen's agreed to scale the debt back to the original \$190,000, to charge no interest on the loan, and to extend the term for twenty more years. The final payment was made in January of 1945, about ten years before it was due. Thus Indiana Central survived the Great Depression and World War II.

In 1956, after more than a decade of aggressive image-building and fund-raising, the college broke ground for a new Academic Hall, the first new building on the campus in thirty years. During the 1960s the college erected five new buildings and razed the forty-year-old "temporary" gymnasium. Since then the college has looked only upward and forward. In thirty-one years (1970-2001) it razed three dormitories from the 1920s, saw another burn to the ground, erected ten buildings, renovated and remodeled five (two of them twice), and gave the campus a new appearance by moving the central parking lot and re-landscaping the entire campus.

Fiscal progress and enrollment growth provide further evidence that the University of Indianapolis is thriving. Between 1970 and 2001 improvements in the physical plant raised the University's capital value from \$8,430,364 to \$77,680,017. Net assets grew from \$10,492,574 to \$106,288,605. Annual operating expenses that totaled \$3,136,620 in the 1969-70 fiscal year rose to \$38,537,796 thirty years later, while student financial aid increased from \$359,998 to \$8,911,858. The Endowment Fund experienced the most phenomenal growth, from \$1,113,292 to \$60,303,125. In each category more than half of the increase occurred between 1990 and 2000.

Between 1970 and 2000 the enrollment balance shifted from part-time to full-time, and by 1995 the latter exceeded the former. Whether measured by head-count or by full-time equivalence, student enrollment had grown decade by decade. In the fall of 1970 the Indianapolis campus registered 2,456 students, and in 2000 the number was 3,418. Full-time equivalents of these dates were 1,544 and 2,820.

[*Editor's note: "Full-time equivalents" is a measure that allows part-time students to be converted to full-time.*] At branch campuses established on Cyprus in the middle 1980s and in Athens, Greece, in 1992, the combined enrollment was 90 in 1992 and 748 in 2000. The 2001-2002 academic year opened with 3,489 students registered at the Indianapolis campus with a full-time equivalent of 2,898.

Fortunately, the administration and the Board of Trustees did not confuse means and ends. They recognized that residence halls and dining rooms, libraries and laboratories, athletic fields and exercise facilities, parking lots and a beautifully landscaped campus are only means. The "ends," as revealed in the university's statement of philosophy, mission and purpose, are to "prepare its graduates for effective, responsible, and articulate membership in the complex society in which they live and serve, and for excellence and leadership in their personal and professional lives." (2001-2002 Catalog, pp. 4-5.) Though occasionally reworded, these ends are in reality as old as the university.

Although the University of Indianapolis's motto, "Education for Service," is only a little more than fifty years old, its essence can be traced to the nineteenth century. In 1888 the White River Conference affirmed the role of church colleges in "elevating both the ministry and laity to a higher and more effective sphere of usefulness in the service of the master." (White River Conference Journal, 1888, pp. 7, 18.) A few years later the conference led the movement that culminated in the opening of Indiana Central University in 1905.

In 1908 President John T. Roberts, in brief remarks prior to the conferring of the first degrees, used the word "service" five times, including his declaration that "life's richest blessings are found in service." ("Talk to the Graduating Class of 1908," U of I archives.) Two years later President Lewis D. Bonebrake closed his commencement address with this appeal: "In the name of education I bid you . . . to go forth imbued with the spirit that you are each his brother's keeper, and that each has a work to do in making the grand sweet song of civilization." ("Training for Supremacy." 1910, U of I archives.)

During his twenty-nine year tenure, President I. J. Good repeatedly spoke and wrote of society's need for service-oriented Christian citizens in the homes, schools, churches, civic affairs, and businesses of every community. In 1947 President I. Lynd Esch

said, "We seek to build a continuing structure of minds adequately trained and lives spiritually motivated for unselfish Christian service." (*Oracle*, 1947, p.8.)

"The Essential Difference," a brochure published in 1951, documents the success of the service legacy. At the conclusion of a public meeting addressed by President Esch, a stranger approached President Esch and introduced himself. He was neither an alumnus nor an Evangelical United Brethren, but he had been superintendent of schools in a southern Indiana city for thirty-eight years. "I employed many teachers," he said, "but of all the teachers I employed those who were graduates of Indiana Central College gave the best service. They not only served well in the classroom but they were willing to be of real service in the community as well. Your school gives them a spirit of service which they do not seem to get in other schools." ("The Essential Difference," ICC, *Bulletin* [44:1], Mar 1, 1951.)

In 1962 the College's statement of purposes was revised in order to clarify and facilitate their implementation. A newly expressed purpose was to "lead students toward an . . . acknowledgment that man realizes his essential humanness in the giving of his talents in service of others." (ICC *Catalog*, 1962-64, pp. 11-12.) Although reviewed by the faculty from time to time with the intent to revise it, the 1962 statement remained in place for twenty-six years. By then the University's name had been changed; new departments of instruction had been added; graduate programs had been created; and the faculty had taken on a new face as a result of rising enrollment, program expansion, and the replacement of retirees. Nevertheless, when the statement of purpose was revised in 1988, most of the changes were literary. The service theme remained, and remains, firmly in place.

Each president has promoted the legacy of service in his own way. President Roberts offered correspondence courses to those for whom on-campus study was not possible. President Bonebrake initiated summer school in 1910. In the 1920s President Good offered extension courses in both Hamilton and Madison counties northeast of Indianapolis. In 1954 President Esch opened the Evening Division to "provide to all persons within commuting distance of the college, who cannot register for regular day classes, the opportunity to advance their professional, vocational or cultural

status." (ICC Brochure, "Evening Division, 1954-55." Extended Programs, Registrar's Papers.) Indiana Central became the first college in Indianapolis to offer a baccalaureate degree through evening studies exclusively.

In recent decades, under the leadership of President Gene E. Sease, President G. Benjamin Lantz, Jr., and President Jerry Israel, the University has launched many new community service programs, a few of which are described below. In 1976 the "Give Yourself Credit" program was created to help persons who wanted to begin or resume collegiate studies but were apprehensive about the pressures of a campus atmosphere. The only admission requirement was a high school diploma or its equivalent, and the courses were offered in a church or a community center in a residential neighborhood. One could earn up to fifteen hours of credit as he or she eased into college work and gained confidence before setting foot on campus. Since 1985 graduates of Emma Donnan Middle School, located near the campus, have been guaranteed a financial aid package that will meet all of their financial needs if they attend the U. of I. Thirty to fifty percent of the package is a gift, and students who show interest receive encouragement and assistance from the university's director of Student Advocacy Services from the time they enroll at Emma Donnan until they graduate from the University.



THE COLLEGE BUILDING
ERECTED IN 1904, KNOWN AS GOOD HALL SINCE 1970

The "University's Bridge from High School to College" program has been working with students since 1997 who are, but do not believe themselves to be, capable of attaining a college degree. The Bridge program director works with interested students in eight area high schools to encourage them in their academic preparation for college; to assure them of

the availability of financial aid; and to help them believe that a college education for them is both desirable and possible. The director continues to encourage and assist those who enroll at the University of Indianapolis throughout their undergraduate years and during the placement process.

Since 1998 the Community Programs Center, an outgrowth of the 1977 Office of Community Services, has been a valuable resource for volunteers, would-be volunteers, and faculty who want to design service-learning experiences for their classes. It also coordinates both the new academic minor, "Civic Engagement and Community Leadership," and the University's partnerships with various community centers in the area. The Lantz Center for Christian Vocations, founded in 1990, prepares laypersons, especially youth, to live Christian lives personally and in their vocations, whatever their calling.

On June 17, 1908, President Roberts challenged the graduating class and all who attended the first commencement with his declaration that "life's richest blessings are found in service." The challenge was accepted and the legacy was born. The concept of service is deeply rooted in the heritage of the University of Indianapolis and it is alive and well at the beginning of its second century. It is both a benchmark from the past and a beacon for the future, a legacy **from** preceding generations and **for** those yet to come.

AUTHORS OF THIS ISSUE

Fredrick D. Hill (UTS'58) is Professor Emeritus of History at the University of Indianapolis and a member of the EUB Center Advisory Board since its inception. Dr. Hill recently authored the book *'Downright Devotion in the Cause': A History of the University of Indianapolis & Its Legacy of Service*. He resides in the Franklin United Methodist Community, Franklin, Indiana.

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THE DR. PAUL KEEN ENGLISH BIBLE COLLECTION

by Dwight W. Busacca

The largest private collection of English translations, versions, and revisions of the Bible was assembled by Dr. Paul Edwin Keen, a prominent scholar of the Evangelical Church and the EUB Church. Dr. Keen was born in Pennsylvania, the son of Rev. and Mrs. E. D. Keen. Paul Keen completed his undergraduate degree at Albright College and his seminary education at Princeton Theological Seminary. He also earned a Master of Arts degree from Princeton University, a Master of Science degree from Pennsylvania State University, and did further study at the University of Chicago. Albright College also gave him an honorary doctorate.

Rev. Keen served as a missionary in Canada for three summers (1913, 1914, and 1916). From 1924 to 1927 he was Professor of Bible at Albright College in Reading, Pennsylvania. From 1927 to 1957 he was Professor of New Testament at the Evangelical Theological Seminary in Naperville, Illinois. During part of that time he also served as the academic dean of ETS. He retired in 1957, but died slightly over a year later in November of 1958.

Among the outstanding and unique first editions in Dr. Keen's collection are the Matthew's Bible (1537), the Taverner's Bible (1539), the Geneva Bible (1560), the Bishops Bible (1568), the King James Bible (1611), the Rheims New Testament (1582), and the Douai Old Testament (1609-1610). The earliest English print is the first edition of the Matthew's Bible printed in 1537. The earliest print in the Keen collection is the Latin New Testament included in a Latin Commentary of the New Testament that was printed in 1481. In his collection Dr. Keen also has a group of vellum leaves from Latin Bibles, the beautiful work of early scribes, as well as a vellum scroll of the Book of Esther written by a scribe in the unpointed Hebrew text.

Dr. Keen spent a great deal of time putting this collection together. Periodically he developed a "want-list," as he called it, and sent it to used book and rare book dealers in the Chicago area and in other locations in the United States. These dealers would notify him if they received volumes that were on his "want-list." Over the years he accumulated 227 volumes that he listed and circulated to students and colleagues.

As mentioned, Keen's collection was the largest private collection of New Testament English translations, versions, and "revisions," as he called them. The only two collections of this kind that were larger than Dr. Keen's were in the Library of Congress and at the American Bible Society. Dr. Keen used his own funds to assemble this collection, although there were times when volumes he wanted became available but were too costly for him to purchase.

Dr. Keen stipulated that at his death his Bible collection be given to the library of the Evangelical Theological Seminary in Naperville. When ETS merged with the Garrett Biblical Institute in Evanston, Illinois, the Keen Bible Collection was moved to the campus of Garrett-Evangelical Theological Seminary in Evanston. Today it can be viewed and its volumes used by students of this seminary.

In addition to assembling this unique Bible collection, Dr. Keen was an outstanding teacher and dean. Professor Keen regularly "adopted" young men and assisted them in receiving their college education. He was a scholar to his colleagues, a benefactor to many students, and a friend to colleagues and students alike. Dr. Albert Schweitzer said, "The world is looking for an example." Dr. Paul Keen was an example of a Christian who lived his faith daily.

CORRECTIONS

Several errors crept into the last issue of the *Telescope-Messenger*. The correct name of Bishop and Mrs. Gregory's daughter is Thelma Davileah, not Davideah. Sierra Leone became an independent country in 1961 not 1951. Finally, in attempting to shorten Dr. Gess' article on the "EUB Church in Sierra Leone," I incorrectly placed Clyde Galow's period of leadership in the interwar period, i.e., between 1918 and 1941. Dr. Galow was in Sierra Leone in the 1950s and 1960s. These errors were mine and not those of the authors.

--Robert L. Frey

IN MEMORIAM

During the past two years death has claimed four members of the Advisory Board of the Center for the Evangelical United Brethren Heritage.

JOHN H. NESS, JR., ✠ September 19, 2000, served as Curator of the EUB Historical Society, 1958-1968, and as Executive Secretary of the General Commission on Archives and History of the United Methodist Church 1968-1982.

NORMAN W. KLUMP, ✠ September 11, 2001, served as an executive of the Board of Missions of the EUB Church and of the United Methodist Church until his retirement in 1975.

HARRIET L. MILLER, ✠ April 21, 2002, served as Professor of Religious Education at UTS from 1956 until her retirement in 1989.

ARTHUR C. CORE, ✠ June 27, 2002, served as Professor of Church History at UTS from 1950 until his retirement in 1976 and as Curator of the EUB Historical Society, 1951-1958.

All have served the Church, the world and the EUB Center with faithfulness and wisdom, seeking in every way to promote the cause of Jesus Christ as well as to preserve and further the values represented by the EUB Heritage. These trusted co-laborers will be long remembered, and their leadership and wisdom sorely missed.

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THE IMPACT OF THE HERRICK FAMILY

by Bernard L. Cook

The recent article about Bishop Fred Dennis led me to recall his successor to the pulpit of First EUB Church in Dayton—Bishop Paul M. Herrick. As I thought about Bishop Herrick I thought about other members of his family with whom I have had contact. In fact, the entire Herrick family has played an important role in my call to the ministry.

When I was in high school in Fort Scott, Kansas, Bishop Herrick's father Philo M. Herrick, retired from the active ministry, married a local lady and joined the local United Brethren Church. He was a welcome addition because the congregation composed mostly of blue-collar workers had dwindled from 250 members to about 80. The congregation was in the process of moving to a new location when the Depression hit our community. Some years earlier the congregation had purchased land for a new church and parsonage by mortgaging the old frame church. Although the parsonage had been built, the "hard times" made it impossible for them to do more. The mortgage remained on the church site and was foreclosed by the bank; thus the congregation lost the new church site and the old frame church.

Fortunately the new parsonage basement was planned for temporary use as a place of worship and the small congregation was forced to meet there. As youth group (Christian Endeavor) chorister and church choir member, I apparently caught the attention of the retired Rev. Herrick. He began to nudge me to think about becoming a minister. "You have the talent and the abilities needed in the ministry" he said on several occasions.

Miss Delia Herrick, daughter of Rev. Philo Herrick and a teacher in the United Brethren mission schools at Santa Cruz, New Mexico, visited her father frequently. Her sister Zella was secretary and bookkeeper for Dr. Glen McCracken, superintendent of the mission. Delia Herrick's speeches about the mission in New Mexico interested me, but I did not relate the mission work to ministry until she began to talk about the UB churches in Santa Cruz and Espanola, New Mexico.

Along with Rev. Herrick, my grandmother began to say that she hoped I would become a minister. Some years earlier her brother had been a ministerial student at Lane University (an early UB Kansas institution), but had drowned in a swimming accident while he was still a student. My boss at the grocery store where I had a part-time job also encouraged me to enter the ministry. Although he was a lay preacher, he was a poor representative of the ministerial calling, in my estimation. He could lose his temper frequently, upbraid people publicly, and even utter profanities during the week—but assume a sanctimonious air on Sunday. I did not want to follow his model. He caused me to lose interest in the ministry, and I attended York College determined to avoid such a calling.



BISHOP HERRICK

While at York I became a roommate with Maurice Herrick, grandson of Rev. Philo M. Herrick. Maurice's father was a minister in the Missouri United Brethren Conference. But while at York the call to ministry became stronger and stronger and my grocery store boss was no longer around. I finally yielded to the call, joined the Life Work Recruits (all of whom planned to enter religious vocations) and was listed as a ministerial student planning to go to seminary.

Upon graduation from York College I enrolled in Bonebrake (now United Theological Seminary) many miles away in Dayton, Ohio. I served a small Presbyterian congregation during my middler and senior years in seminary. For my senior thesis I chose to write on the first twenty-five years of the Kansas Conference, on the suggestion of Dean Charles Ashcraft. There was no written history of that conference. Superintendent C. V. Priddle suggested that I visit Topeka where the Kansas historical files were located. He also suggested that I contact Dr. Paul M. Herrick, Pastor of the Topeka UB Church about lodging in Topeka while I was doing research at the historical society.

I wrote to Dr. Herrick, and he offered to provide lodging for me while I was in Topeka. Two weeks before I was to go there he wrote that he would be out of the city but had made arrangements for me to lodge with one of his parishioners. At the time I did not know that he was about to move to Dayton to

succeed Bishop Dennis as pastor of First UB Church. After I returned to seminary in September I discovered the change had occurred.

During my senior year I had an opportunity to visit First Church and mentioned my earlier contact to Dr. Herrick. He laughed and said, "I couldn't tell you about the impending change for I wasn't certain it would be an accomplished fact." When I joined the staff of the Home Missions and Church Erection Society in 1958, my wife and I frequently attended evening services at First EUB and became better acquainted with Dr. and Mrs. Herrick. He and I were among the EUB representatives at the World Christian Education Assembly in Toronto, Canada; and since Red Bird Mission in Kentucky was under Bishop Herrick's jurisdiction, we were often present together at Kentucky Conference sessions. Furthermore, I traveled frequently to New Mexico where I met Delia and Zella Herrick in the years prior to their retirement.

So it is that the Herrick family made an impact on my life during my call to the ministry, as a college and seminary student, and during my service on the mission staff. God works in wonderful ways with those whom he calls.

WANTED

The Center for the Evangelical United Brethren Heritage is interested in receiving printed and manuscript records of the EUB church and its predecessors. We are also interested in historic artifacts of the tradition. If you have any such items and want to preserve them, please contact:

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Anecdotalage

In a previous article I wrote of escorting Bishop J. Gordon Howard to his birthplace in Tokyo, Japan, on a Sunday afternoon. The bishop's trip to Tokyo included more than that one Sunday. He was in Tokyo at least two or three days and was accompanied by his wife and two EUB mission board executives: Ms. Lois Miller and Dr. Edwin O. Fisher, Jr.

I recall how the four "elites" from the States invited all of the EUB missionaries in the Tokyo area to a dinner in the Marunouchi Hotel in downtown Tokyo. I remember sitting at a fairly long banquet table to the right of Dr. Fisher. Directly across from us sat Bishop Howard. Each of us placed individual orders from the menu.

I do not remember what Dr. Fisher ordered, but whatever it was, his cute, attentive Japanese waitress apparently feared he might drop some liquid onto his white shirt. So she brought a kind of short bib, and reaching from the back of Dr. Fisher she gently tied the bib around his neck. With the bib in place over Dr. Fisher's chest, the waitress tenderly patted away all the wrinkles from the bib.

Bishop Howard's countenance was in my direct view. I could not help but see how the bishop cast a wistful eye as he followed every movement of Dr. Fisher's waitress. Dr. Fisher saw the bishop's countenance, too. Then with his bib comfortably in place, Dr. Fisher raised his chin just slightly and exclaimed to the bishop, "Well, Bishop, some fellows got it, and some fellows don't."

There was no retort from Bishop Howard.

--Javan R. Corl

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